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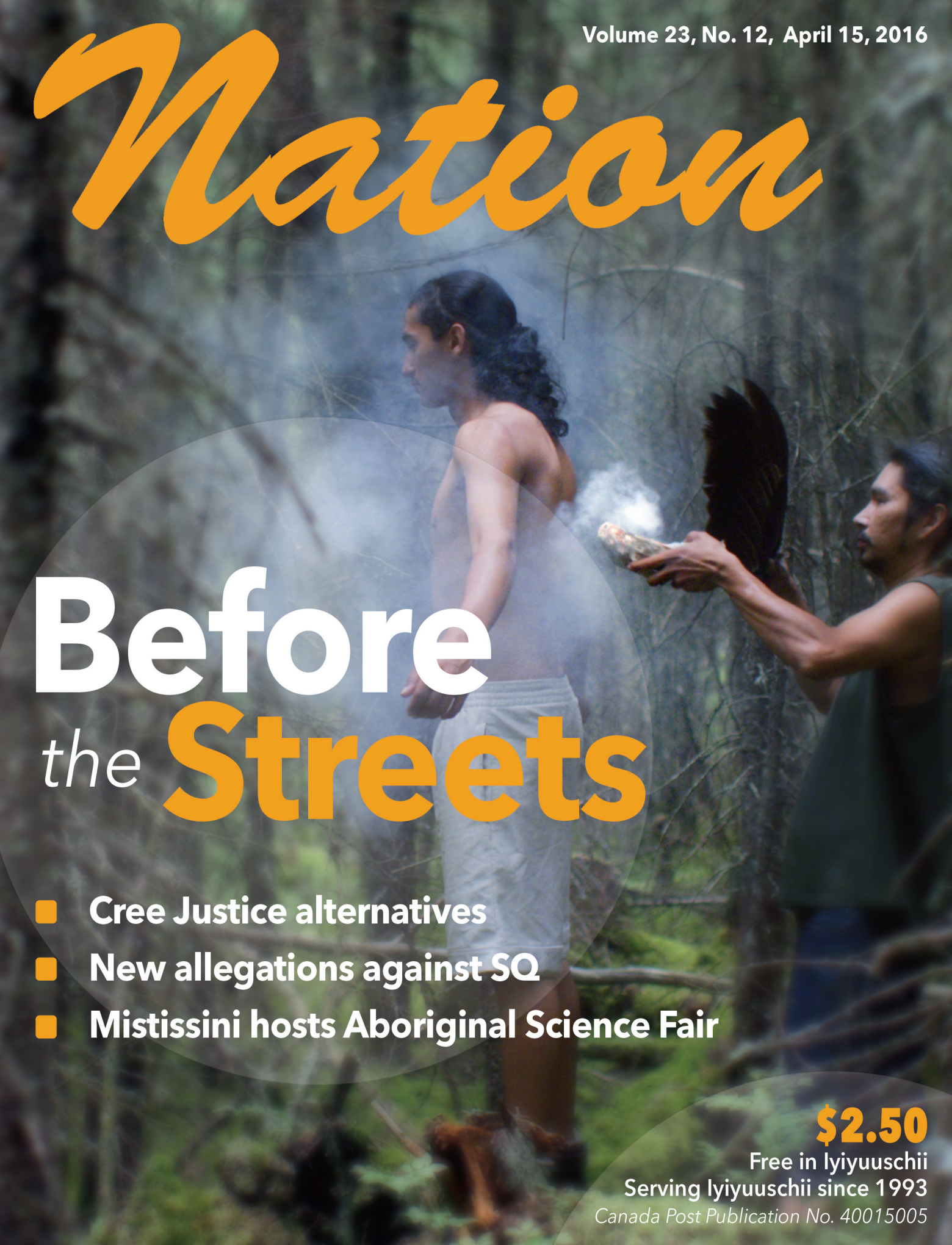
Nation



Before the Streets

- Cree Justice alternatives
- New allegations against SQ
- Mistissini hosts Aboriginal Science Fair

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We would like to take this opportunity to welcome **Geneviève Richard**, who joined the Val-d'Or team as a lawyer after being called to the Bar in 2016. A Montréal native, she earned her Bachelor of Laws and Master of Science degrees from Université de Sherbrooke. Geneviève practices in **aboriginal law**, **litigation**, and **corporate law** with all the same grit, insight, and team spirit she brings to her other passion—competitive sports.

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The great forest giveaway

by Lyle Stewart

Anyone who's flown over the southern stretches of Eeyou Istchee has seen the vast clearcuts. Bare land as far as the horizon, with little lines of trees perhaps two or three thick bordering lakes and rivers. It is devastation on a grand scale.

In Mistissini's territory, east of Lac Albanel, this is especially apparent. University researchers classify the forest in this region, what remains of it, as "very sensitive." It is just to the south of the legal limit for industrial logging. That's because, the researchers say, the slow-growing black spruce takes 150 to 200 years to grow to maturity.

But the Quebec government is preparing to approve massive new cutting zones to the northeast of Lac Albanel, even paying companies to push new logging roads through the region.

The kicker? Quebec receives a royalty of only 39 cents for each harvested tree. Yes, you read that right: less than four dimes for a tree that may have taken two centuries to reach maturity.

This makes little to no economic sense. In fact, Quebec's forestry industry has such a grip on the Liberal government of Philippe Couillard that taxpayers take a loss.

In 2015-16, the provincial government invested $542 million managing its public forests on behalf of the logging companies; it received only $258 million in royalties.

But the destruction will only accelerate with the last provincial budget. The Couillard government announced it will now pay for 90% of the cost of building logging roads through the region so that companies can access more remote virgin forests – in Cree territory.

That's worse than a poor return on investment. That's simple lunacy.

Harder to enumerate is the environmental damage to a delicate eco-system. The loss of animal habitat, the poisoning of waterways and the subsequent loss of fish species. The traplines of Cree tallymen that will take many generations to recover, if ever.

Premier Couillard appears to be making good on his promise during the 2014 election that he'd "never sacrifice a single job in the forest for the caribou."

The rhetoric is about jobs, but what Couillard really means is that he will protect corporate profits – even subsidize them with hundreds of millions of tax dollars. The forestry jobs in the region are disappearing along with the forests at any rate. That's why a 200-year-old tree only costs 39 cents.

He fails – or, more likely, refuses – to see the other jobs that are lost in the rush to destroy the last remaining regions of old-growth forest. The hunting, fishing and tourist opportunities that will disappear for generations. The value of a carbon sink for the global climate at a time our planet is heating up faster than even the most radical projections scientists thought possible. Not to mention the basic value of a healthy eco-system for all its inhabitants.

Like the denuded landscapes that stretch to the horizon, this is a tragedy on a grand scale. All for 39 cents.

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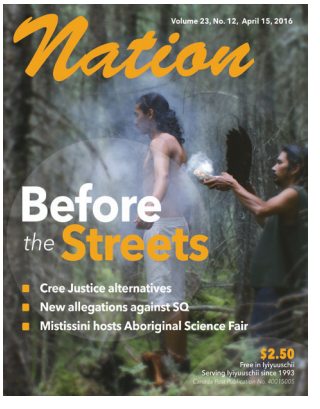

Photo provided by Funfilm

Los Americanos

by Sonny Orr

Americans, our southern neighbours. On the maps of North America, the boundaries that keep the cold up north are clearly straight with a little wiggle here and there. On the southern boundary (which is clearly wiggly as it follows a great river), lie the fabled lands of the Mehicanos. Ahh, the winds of a southern sea beckon.

Some of us in the far north now travel around the United States and hop on planes to southern islands much more often than we did in the last century. Yes, the excitement and lifestyles of the blessed southern climate, leather creatures and the blazing sun. Where nightlife is preferable as the noon hour is the traditional time for a siesta. The evening hours are much livelier than the daytime life, as the general population is busy snoring away.

Another thing about the south is that the population is huge and there aren't many places to live that could be considered remote, except for Alaska. Regardless of its volcanoes and earthquakes, Alaska's mighty outdoors still make hiding out there a safe bet.

In many ways, the tale of Alaska comes from one of the largest land sales in history, between the US and Russia. The US bought it from the Russians for the measly sum of $7.2 million. In those days it was a lot of money, but First Nations people got the raw end of the deal seeing that Alaska is one of the richest natural wonders of the world.

Aside from that, my general knowledge of the US is pretty slim. But I see a light in Bernie Sanders that makes me think there is a chance for the US to make up for the marvellous shows of bad hair days, which are annoyingly taking over my Facebook feeds. What's the point, you're probably asking.

My point is, that a beautiful land to the south might just be breaking its bulging borders and may be taking over more than just Facebook feeds. The politicking, bickering, mudslinging and debating over who will be the next president of the good old U.S. of A. is making me wonder about our southern neighbours.

As I look at the candidates for a head honcho, it becomes clear who should be the next president. It's that quiet old guy, Bernie Sanders. Of all the candidates, he seems to be the most trustworthy and confident in his nation's ability to bring some sanity back to what people call a national campaign for president. If not him, then Clinton, who is an extremely smart person.

Clearly last in what seems to be a three-way race is Donald Trump. What makes him smart is that he made billions of dollars by being more than just a buffoon and is bankrolling his entire campaign.

What more could you ask for in a president? Well, morals and values and good feelings that don't trigger nuclear weapons intentionally, wall building and isolationism. And of course, some good sense would help. Instead, an increase of Trump worshippers hoping to cash in on his popularity and starting a bad hairdo fad around the world is the most probable outcome.

Why should all this bother us one might ask? I don't know, it just does.

Original image slightly modified

Out in the wilderness

Nuuhchimi Wiinuu offers tourists a new cultural experience in Oujé-Bougoumou

The Bosums: Thomas, David, Anna and Chief Curtis
Image Credits: Bosum Media & Photography

by Joshua Grant

David and Anna Bosum of Oujé-Bougoumou realized a longtime dream April 1 with the official opening ceremony of their new eco-tourism site Nuuhcimi Wiinuu, located on Scott Lake about 20 kilometres from the community.

Nuuhchimi Wiinuu Cree Cultural Tours is the definition of a family business. David and Anna are teachers, guides and cultural instructors. Their son Thomas is company president while sons Harry and Willy handle marketing.

The facilities offer visitors lodging in traditional Cree dwellings, which can host couples, families, and larger school or corporate groups.

Another unique element of the new site is that it is eco-friendly, generating its heat and electricity from solar panels and using compostable toilets. All of the wood used for construction was carefully selected from the surrounding forest.

David and Anna Bosum have been organizing traditional activities, hosting tourists and sharing their knowledge of nature and their ancestors since the mid-1990s.

At the time Anna was Oujé-Bougoumou's cultural coordinator while David was organizing cultural activities around the community. When Oujé's new community infrastructure won two United Nations awards and international attention for its commitment to the environment and sustainable development, there was an explosion of interest in tourism in the region.

"That was when [my parents] noticed the opportunity to provide a tourism service," Thomas Bosum told *the Nation*. "That's when they first started planning this business. Culture to them came naturally, it's something they've always really loved and valued."

"It's a major step for both of them," he added. "It's been over three years since they wanted a permanent site for their business. Before, they always moved around to find a place to provide their services. Now they've realized the vision they've had from the beginning."

In winter, Nuuhchimi Wiinuu guests can participate in snowshoeing, ice fishing, trapping and traditional crafts while summer activities include hiking and canoeing. The Bosums are well established in the tourism industry with strong international customer relationships already in place.

"We have visitors from all over the world, especially from Europe and the US," said Thomas. "[My parents] have a great relationship with the University of Massachusetts in Amherst. They have a group of students come every year and they've been our partners for maybe 10 years."

Thomas also noted that with the new site Nuuhchimi Wiinuu would be able to expand to new markets.

"We'll be continuing the services we've always provided, but now we're going to start promoting more," he said. "We plan on tapping into the snowmobile market, servicing the skidoo trails and offering overnight stays and we've partnered with the Broadback outfitting company. They're going to charter their plane towards our site so now their clients will get to experience a day of Cree culture before they set out on their fishing excursions."

Supported by Eeyou Istchee Tourism, the Bosums also received financial support from the Regional Tourism

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Partnership Agreement program and its stakeholders – the Ministère du Tourisme du Québec, Eeyou Istchee Tourism, the Cree Nation Government and the Société de développement de la Baie-James.

Oujé-Bougoumou Chief Curtis Bosum, a cousin of the family, was on hand for the opening celebrations.

"For David and Anna, this is the fulfillment of a dream which they have held for a very long time," said the Oujé chief. "To be able to establish a first-class facility where they can comfortably welcome the many guests who are interested in spending time with them in a traditional Cree setting. It is a place where David and Anna can share their wealth of knowledge of Cree culture and traditions, and where people can learn what it means to live in harmony with nature."

Roughly translated, Nuuhchimi Wiinuu means "someone who's always in the bush or out in the wilderness" and the Bosum family's new site is a place where visitors will be able to immerse themselves in Cree culture.

"I'm happy that it's finally a reality," said Anna. "I'd like to thank Deb Williams and the Hulbert Outdoor Center in Vermont, the students from the University of Massachusetts and everyone else who's been involved over the years."

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APPOINTMENT NOTICE

Julianna Ottereyes

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New allegations surface in Val-d'Or

Friendship Centre appoints Justice Coordinator

by Peter Wheeland

Lorena Attoumani, Access to Justice Coordinator

Allegations of abuse by Sûreté du Québec officers against Indigenous women in Val-d'Or are continuing to make waves, but some of them are rolling in good news for the community.

On April 4 Lorena Attoumani began work in the newly created position of Access to Justice Coordinator at the Val-d'Or Native Friendship Centre. A lawyer, Attoumani will help members of Native communities navigate the Quebec legal system and accompany them through the investigative and court processes.

Her position is financed by an emergency fund set up in the wake of allegations last October in a report by Radio-Canada's investigative program Enquête. In it, several women said certain local SQ officers had forced or paid them to perform sex acts, or had driven them to isolated areas and left them to walk home in the cold.

Last fall, former Native Women's Association of Canada President Michèle Audette told CBC that, "if it [is happening] in Val-d'Or, I'm sure it's happening in Sept-Îles, Montreal, Quebec or other cities." Her fears have been confirmed. In late March, fresh allegations surfaced from women in Val-d'Or, Schefferville and Maniwaki.

Following these new complaints, the Quebec government announced that investigations involving Native women and the police would now be handled exclusively by the Montreal police force (unless its officers are accused). They added a second hotline for complaints: 1-888-844-2094. Calls will be directed to a paralegal counselling service for Aboriginal people.

Édith Cloutier, the executive director of the Val-d'Or Native Friendship Centre and president of the Regroupement des centres d'amitié autochtones du Québec, called the new moves "responsible."

But Cloutier lamented in a news release that, "since the crisis in Val-d'Or began, no follow-up mechanism has been created to keep these women informed about developments in the process. We are concerned that the application of these new actions will extend the process, thereby increasing women's uncertainty and further shaking their trust in Quebec's justice system."

In an interview with *the Nation*, Cloutier said the creation of an Access to Justice Coordinator was intended to offset some of the inadequacies of the current system.

Months before the original Enquête report, the Friendship Centre had already begun working with the complainants. "We worked on getting a support system around those women before they filed a complaint," said Cloutier. "We wanted to provide an environment where they would feel safe."

That meant ensuring their first meetings with investigators took place away from the police station, that they were briefed on what to expect, had access to social workers and the support of Elders. The assistance is needed for all female victims, she said. But, "imagine you're an Aboriginal woman, living on the street. You know, you're at a low point but you're even lower in the system because you're Aboriginal. There's systemic discrimination within the government system, in the justice system, in the police system."

That's why Attoumani's first task in her new job will be to accompany the women who have come forward through the judicial system, a task she often performed as a volunteer with the Centre des Femmes de Montréal during her legal studies.

"The top priority for the moment is to ensure the follow-up with those women," Attoumani said, adding that her job is not to act as their lawyer. "They already have their own lawyers."

Taapwaauchaayimiisu
Believe In Yourself

OUR PROGRAM

Taapwaauyimiisu (Believe in youself) program is a resource available for the schools in the three Cree communities, where the pilot project is currently being launched . We offer support to the students' ages 12 to 17 years old who, for various reasons, are temporarily suspended from 3 to 5 days from school.

The expression ***"Believe in yourself"*** is dear to our program as we want to send a strong message of empowerment and self-worth to our youth.

OUR SERVICE SITES

Taapwaauchaayimiisu program in Mistissini has officially moved in their new service site at the Family Resource Centre (Old Youth Centre). Thank you, Cree Nation of Mistissini, for your collaboration in providing space for our youth.

We would also like to thank everyone that attended our open houses in Waskaganish and Chisasibi.

Should you require more information, please contact the coordinator.

Tel: ***(819) 527-0407***
E-mail: ***Byourself@cngov.ca***

YMCA Alternative Suspension

Department of Justice and Correctional Services, CNG

Cree School Board

Attoumani said the move from Montreal to Val-d'Or – a city she calls a crossroads of Native communities – offers her greater challenges. "I'm personally very interested in the Native Friendship Centre," she explained. "It's really an ideal job because it allows me to combine my desire to participate in access to justice for citizens and to broaden my knowledge of the Native milieu."

She's no stranger to big leaps, having been raised in the Mayotte Islands, a department of the French Republic near Madagascar, off the coast of Africa. She went from there to continental France to study law and finished her legal studies in Quebec four years ago.

The first requirement of the job posting calls for "the ability to listen to people, to show empathy and to quickly identify their concerns." She'll also have to explain complex systems simply, and will be called on to "sensitize, simplify, inform, and to connect the community with the Quebec legal system."

"I want people to be aware that they can go to the Centre for legal information, so that they are not left abandoned by the system," Attoumani explained. "When they have a grievance, they should seek out resources – whether it's through the Native Friendship Centre or other centres. They should dare to seek out help, dare to fight back and to denounce injustice."

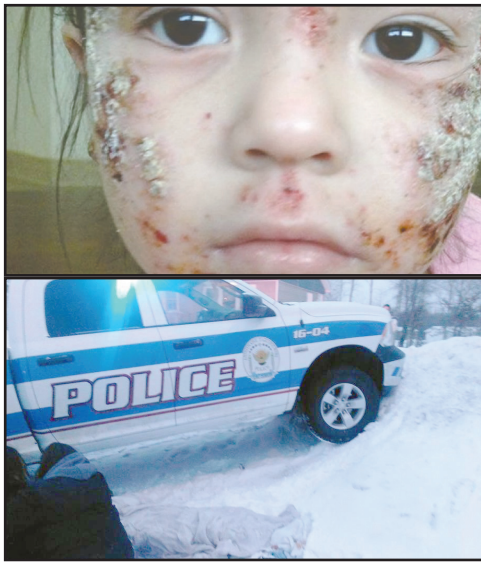
Kashechewan rashes go viral

The First Nation of Kashechewan dealt with yet another health crisis in March when frightening photos posted by NDP MP Charlie Angus and former Chief Derek Stephen went viral, depicting children as young as five months old suffering serious looking rashes and sores. Ontario Chiefs declared a health emergency and called out to the federal government and Ontario Health Ministry for help.

Dr. Gordon Green, a family doctor and chief of staff of the Weeneebayko Area Health Authority, was one of three physicians flown to the community to assess the situation. He diagnosed 34 cases of skin problems in children, teenagers and one adult with the majority being eczema (23 of 34 cases). The remaining cases included acne, psoriasis, one case of mild impetigo and a few suspected cases of scabies. At least three children were taken out of the community for treatment.

According to Green, the problems in the community are more of a social crisis than a health issue. Between low income, poor living conditions, overcrowding, bad infrastructure and distrust of the water system, these types of epidemics are all too familiar in the remote Ontario community.

Chief Leo Friday called the skin problems in Kashechewan "a nightmare" and said they are quite common on the reserve.



Top to bottom: Rashes in Kashechewan, A photo following the shooting in Lac-Simon shows the patrol car in question

Lac-Simon police kill machete-wielding suspect

Sandy Michel, 25, was rammed by a patrol car and then shot and killed by Lac-Simon police on the evening of April 6 on Omiga Street near his home in the community. According to reports, Michel was brandishing a machete when he was struck by a police vehicle and got back to his feet before being fatally wounded by a gunshot to the head.

Jonathan Matthews Neeposh of Mistissini spoke to the victim's brother who said that Michel had been out partying since the night before. Le Journal de Montréal reported that many Lac-Simon residents took to the streets in protest, forcing the Sûreté du Québec to deploy a significant police presence to control the situation.

The incident comes less than two months after Lac-Simon police officer Thierry Leroux was killed responding to a domestic dispute in the same community and now another major police investigation is underway.

Michel is survived by his partner Roberta, a two-year-old daughter and a three-year-old son.

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Suspended Sentence

The Cree Justice Department partners with YMCA and others to help troubled youth avoid incarceration

by Lyle Stewart
Photos courtesy of YMCA and Tim Hortons Camp

The public conversation around the appalling over-representation of Aboriginals in Canada's prisons invariably starts at the end result.

How, despite comprising less than 4% of the population, Aboriginals now account for more than 23% of Canada's inmates – 3,500 at any given time. How their numbers increased overall by 37% during the years of the Harper government – and for Aboriginal women, by 109%.

Exacerbating these numbers are the reality that Aboriginal inmates are sentenced to longer terms, and spend more time in segregation and maximum security. They are less likely to be granted parole and are more likely to have parole revoked for minor problems.

Maclean's magazine reports that criminologists have begun referring to Canada's prisons as the "new residential schools." The Office of Canada's Correctional Investigator calls it "systemic discrimination."

On the face of it, the remarks are justified. But the handwringing, while producing headlines, never has any tangible effect. First Nations and Inuit people – from impoverished, underserviced communities torn by substance abuse and violence, suffering from the long cultural hangover of the original residential schools – continue to fill Canada's provincial prisons and federal penitentiaries.

Donald Nicholls is starting at the other end of the equation: the beginning. The Justice Director for the Cree Nation Government is trying any program that might help the troubled and at-risk youth of Eeyou Istchee avoid ending up behind bars.

Looking for organizations with heart

On a mild late March evening in downtown Montreal, Nicholls is about to address the annual general meeting of the Quebec YMCA network in an auditorium at the Museum of Fine Arts. He waits patiently as normal housekeeping is conducted, and gifts are handed out to board members who are resigning.

Then, the president of the organization, Stéphane Vaillancourt, takes the stage. Among other remarks, he talks about a YMCA program for kids expelled from school, called "Alternative Suspension."

In it, the YMCA provides space and activities for children during their suspensions, to ensure they don't simply waste their time, continue to allow parents to work, and above all, don't get into more trouble.

"The idea was imported by France," Vallaincourt noted, adding that the YMCA was originally inspired by a program called Plus One Mentoring for at-risk youth, "that we imported from Scotland."

CNG Justice Director Donald Nicholls says the new logo for the Cree Alternative Suspension program was designed with care. It was important not to alienate students, parents or school staff by attaching any kind of stigma to participation in the program.

"We thought very deeply about how we can communicate that we want to help and get support for children, schools and parents," he said.

Therefore, the Cree slogan translates as "Believe in yourself."

The snowshoe tracks represent the feeling that being suspended from school is like being stuck in deep snow. "And we're going to provide you with snowshoes and walk you in the right direction," Nicholls explained.

The three trees represent the partnership between the CNG, YMCA and Cree School Board.

Finally, the academic hat is self-explanatory: "Our goal is graduation!"

His point is that good ideas can be adapted to work in any culture. And that's what Nicholls and the CNG is doing with the Alternative Suspension program in Eeyou Istchee. A pilot project in partnership with the YMCA is already up and running in Mistissini and Waskaganish, taking in 60 students temporarily suspended from their classes. Eventually, the goal is to set up programs in all the Cree communities.

Opening his remarks after Vaillancourt's introduction, Nicholls talked about how often programs for Cree youth lack effectiveness because they were designed for a different reality. Teaching kids in the north how to safely navigate a subway system, for example, doesn't really apply. Ensuring the program can be taught in the Cree language is another necessity.

"When we started, we decided we need to build on our people, we are the ones who will make a difference in our communities. We looked for guidance-based programs that are adaptable to Eeyou Istchee," he said.

"So when we set out to form partnerships, we do so with organizations with heart and an understanding of community and interconnectedness; of being there for each other. It's not always about the bottom line, but the people who are in them. We know we're not alone – organizations such

Top to bottom: YMCA Alternative Suspensions program, Cree Justice Director Donald Nicholls, Cree youth at Tim Hortons camp (children not part of Alternative Suspensions program)

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Ouje-Bougoumou
The Place where People Gather
The people of Ouje-Bougoumou extend their best wishes for a meaningful, a safe, and a successful Goose Hunt to the entire Cree Nation of Eeyou Istchee.
May we all treasure this very special time as an opportunity to renew our ties to our traditional way of life and to the land which has always been, and will continue to be, the source of our sustenance and our well-being.
May we treasure this opportunity to pass along this important Cree tradition to the younger generation.
May this also be a time for us to renew the important in our lives of our fundamental Cree values of respect, sharing and caring.

as yours are making a difference in the lives of children."

Noting half of all Aboriginal children live in poverty, have suicide rates five to six times that of the general population and are twice as likely to drop out of school, Nicholls observed dryly that, "those are the realities we are faced with."

The parenting skills can be addressed, Nicholls emphasized. In one case involving a 12-year-old experiencing behavioural problems in school, Nicholls recounted how counsellors discovered he rarely went into the bush, despite the fact his father was one of the best hunters in the community.

They discussed the boy's problems with the father, asking him if he would take his son out hunting with him. The father agreed and began taking his son with him on weekends. "That boy was never in trouble again," Nicholls said.

Working with Andrew Borelli, the YMCA's Coordinator of Development and Training, Nicholls chose Mistissini, Waskaganish and Chisasibi for the initial Alternative Suspension programs because they faced the most pressing needs.

GOOSE BREAK is a wonderful time to pass on Cree traditional and cultural knowledge to the younger generation. ***May you all have a safe and enjoyable Goose Break with your families!***

From the Niskamoon Board of Directors & Staff

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He said the principal of the Waskaganish school "jumped over her desk and hugged me when we met with her – she had so many suspensions to deal with – she showed me a binder full of cases. Sometimes she had 22 in a week."

And already, principals are seeing the difference in children who enroll in the program. "And that's what we like to hear!"

How can we change the life of a child?

The program is one of several that the Crees hope will make a difference for children showing signs of trouble.

Nicholls recounts how the opening of a Tim Hortons franchise in Mistissini created an opportunity for Cree children to attend one of the coffee chain's camps. He told the company that he didn't want the opportunity to go to the best children. "We want you to take those who will gain the most from it," he told them.

Many of the children who participated last summer called it the "best day of their lives," Nicholls proudly relayed.

The attention to youth comes directly from his experiences at the creation of the Justice Department, when he and colleagues interviewed about 150 Native inmates serving time for various offences. "We asked them, 'What do you want to be doing?' And, 'Why are you here?'"

The answers he received are helping shape the Alternative Suspension program, he said. "We're helping them make healthier choices."

It's a healthy choice for society as a whole to start early, Nicholls emphasized. For every dollar invested in a prevention program, $7 to $10 are saved later on in incarceration and health costs.

Staff at the Justice Department, he explained, take Human Identity Needs training to help them serve as conciliators and mediators, and to get at the root causes of destructive behaviour.

"Children who come in to the program usually don't want to graduate [leave the program] because they've finally found people who listen to them, who are there to help guide them," Nicholls observed. "That's why we are working on adding a parenting component."

The last residential school in Quebec closed only in 1987, meaning most of today's parents are still affected by the lack of parenting they themselves received. With the attention focused on the children of the Cree baby boom – 28% are under 14 – Nicholls is betting that fewer will end up in the "new residential schools" of the Canadian prison system.

Cree youth at Tim Hortons camp

Public Notice

National Energy Board | Office national de l'énergie

Notification of Application to Participate in National Energy Board Public Hearing

Energy East Pipeline Ltd. Energy East Project

The National Energy Board (Board) previously received an application from Energy East Pipeline Ltd. (EEPL) for approvals needed to construct and operate the proposed Energy East Project, a 4,500 km crude oil pipeline system from receipts points in Alberta and Saskatchewan to delivery points in Québec and New Brunswick, comprised of both new oil pipeline facilities and existing natural gas pipeline facilities to be transferred from TransCanada PipeLines Limited to EEPL and converted from gas to oil service (Application). EEPL's Application and a description of the Energy East Project are available on the Board's website at www.neb-one.gc.ca.

EEPL filed the 17 December 2015 amendments to reflect the changes to remove the Cacouna marine and tank terminal, change the pipeline route and facility locations in Québec, modify the tank storage facility in New Brunswick, and to address the agreement reached with three local distribution companies in Eastern Canada.

The Board is opening a supplemental Application to Participate (ATP) process. The supplemental Application to Participate process is meant for those who may be directly affected by the amendments, or who may have relevant information or expertise related to the amendments.

Participation in the Hearing

If you previously applied to participate, you need not apply again. Your original Application to Participate remains valid and will be considered by the Board.

Those who wish to participate in the hearing for the Energy East Project must apply to participate using the ATP form. Persons who apply to participate must clearly describe their interests and how those interests relate to the issues on the List of Issues. You must also describe how you are directly affected or have relevant information or expertise. The revised List of Issues for Energy East can be found on the Board's website. Those individuals or groups who demonstrate, to the satisfaction of the Board, that they are directly affected by the proposed Project will be allowed to participate in the hearing and those determined to have relevant information or expertise may be allowed to participate.

The Board encourages persons to collaborate or form a group with those who share similar interests or views or will present similar evidence. Groups should complete one ATP form on behalf of their group, identifying the individual(s) who will speak on behalf of the group.

The online Application to Participate form will be available on the Board's website for a period of three weeks, starting **30 March to 20 April 2016. The deadline to submit an Application to Participate is noon, 20 April 2016, Mountain Standard Time.** All deadlines must be adhered to.

To access the ATP form, select "Energy East Project" from the Quick Links menu on the left hand side of the Board's main page. A link to *Apply to Participate* will be visible in the centre menu of the Energy East Project webpage.

Process Advisory Team

The Board's Process Advisory Team will provide general information and a step-by-step overview of the supplemental ATP process through technology-based (online) sessions. The ATP forms and the schedule for information sessions are available at www.neb-one.gc.ca along with information on the Board's hearing process and participant funding.

If you have process questions or need further assistance accessing the website or the ATP forms, please contact the Board's Energy East Process Advisory Team:

Email: energyeast.processhelp@neb-one.gc.ca

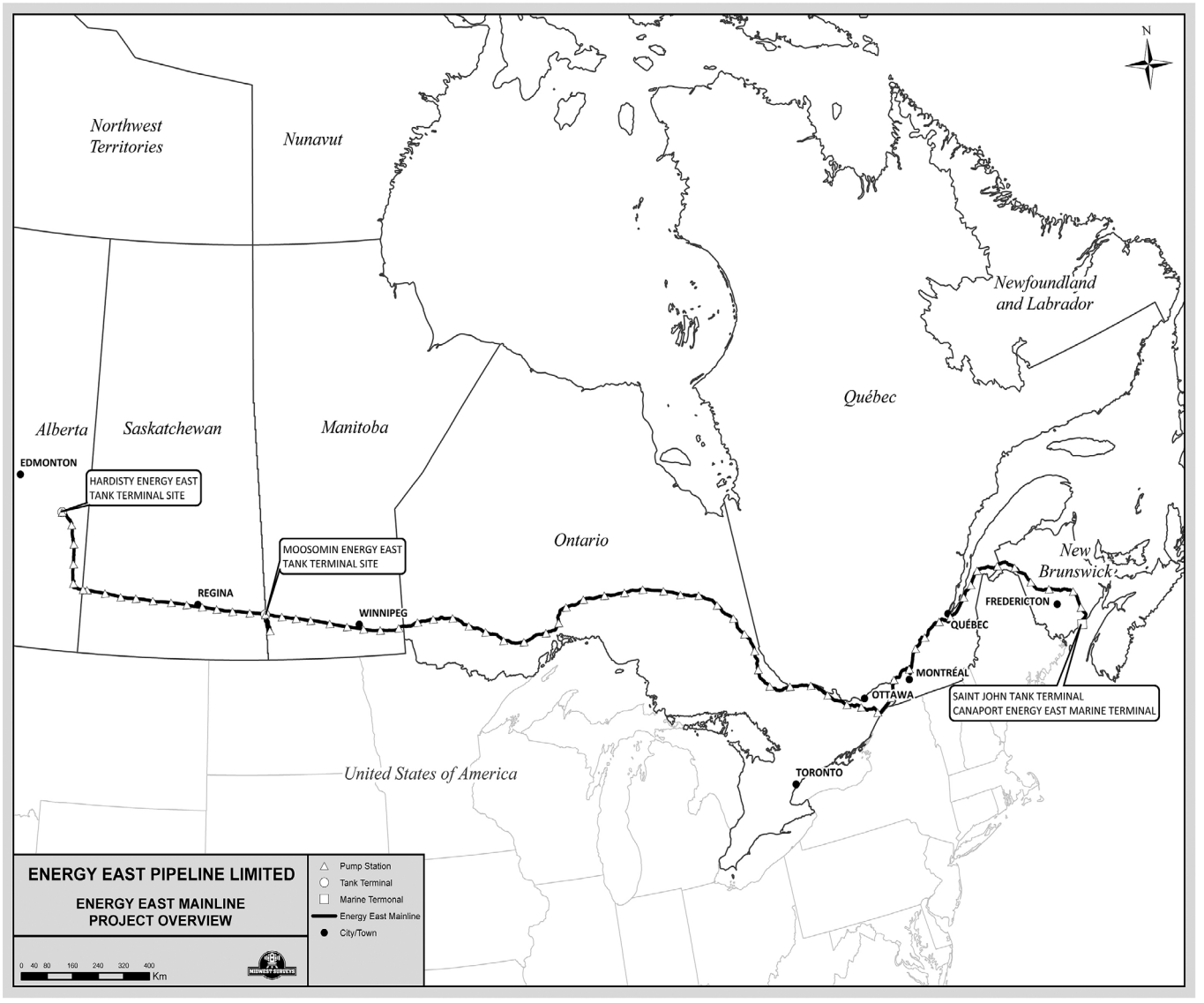
Telephone: 403-292-4800

Telephone (toll free): 1-800-899-1265

Canada

Public Notice

National Energy Board | Office national de l'énergie

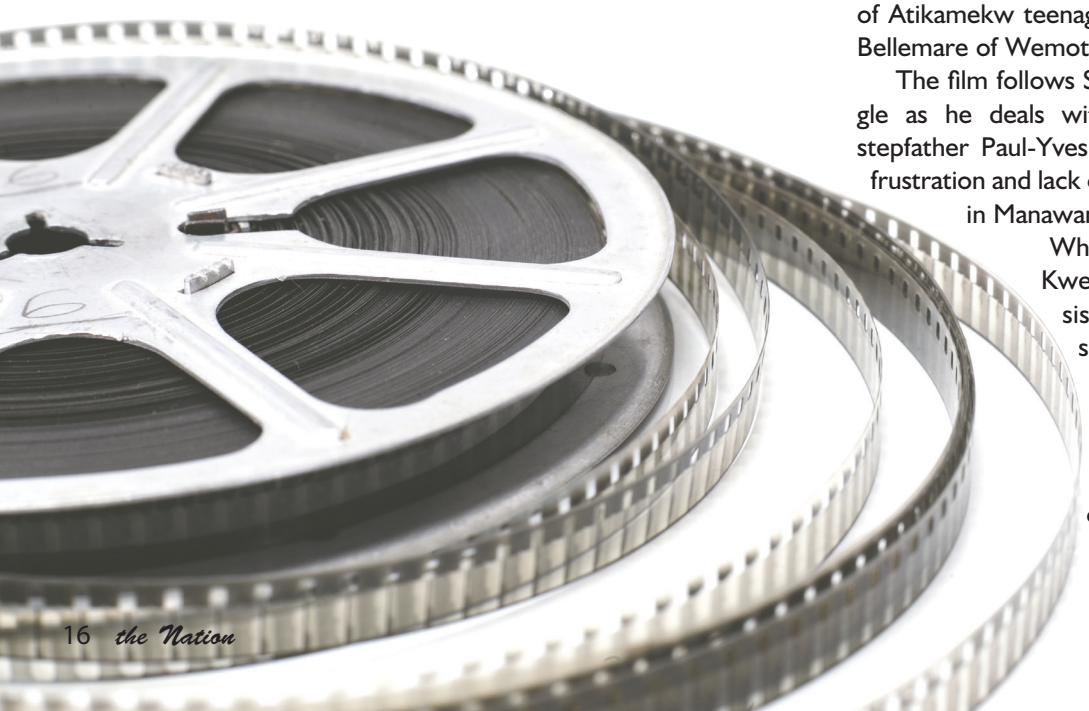


Canada

Before the Streets

A story of struggle, healing and redemption

by Joshua Grant
Photos provided by Funfilm



Chloé Leriche's breakout film *Avant les rues* (*Before the Streets*), which garnered headlines across the globe since its premiere at Germany's Berlinale international film festival last February, is set to debut in select Quebec theatres Friday, April 15.

Shot on location in Manawan in 2014 entirely in the dialect of Atikamekw, a mix of Algonquin Cree and French, Leriche's first full-length movie features a cast mainly of local, non-professional Atikamekw actors.

Plot summary

Before the Streets tackles the reality of life on a First Nations reserve head on through the character of Atikamekw teenager Shawnouk, played by Rykko Bellemare of Wemotaci.

The film follows Shawnouk and his internal struggle as he deals with his resentment toward his stepfather Paul-Yves (a local police officer) and his frustration and lack of fulfillment from day-to-day life in Manawan.

While Shawnouk and his sister Kwena (played by Bellemare's real sister Kwena Bellemare-Boivin) share a strong connection, he has little other reason to live.

Angry and vulnerable, Shawnouk meets Thomas Dugré, a shady visitor from out of town who suggests that

Shawnouk help him pick out cabins owned by the more wealthy residents of the region as potential targets for burglary.

When a robbery goes terribly wrong Shawnouk flees into the forest, running from the consequences of his actions and battling with his guilt.

After returning home and contemplating suicide he makes a conscious decision to face his inner demons. Thus begins a journey of cleansing and healing during which Shawnouk discovers himself and his connection to the land by following traditional activities.

Interview with director Chloé Leriche

A self-taught filmmaker, Leriche's foray into the industry has seen her go from working alongside youth in the streets of Montreal with Video Paradiso, producing several independent short films, to working with Wapikoni Mobile in communities across Quebec. She started fundraising for her first full-length feature after her encounters with Quebec's First Nations over the past few years.

The Nation sat down with Leriche to discuss what inspired her to produce the first film ever shot in the Atikamekw dialect.

"The first time I put a camera in a young person's hands [in Obedjiwan] I told him, 'Here, let's go make a film, grab your friends who want to help and I'll follow you and you can shoot whatever you want,'" said Leriche.

"They were speaking in Atikamekw and at one point I realized that their tone and the things they were saying were very serious. When I stopped them to ask what they were talking about he told me he was bringing me to all the different places where his friends and people close to him had taken their own lives. That was my first day over there, in 2003.

"That's where the idea for this project was born," Leriche continued, "I was shocked and I wanted to do something for these kids. The subject of suicide is something that touches me deeply."

While the question of life and death and the struggles of life in remote First Nations were the starting point for *Before the Streets* Leriche was quick to point out that that's not what she sought to depict in her film.

"That's sort of where the project started but that's not what the film is about," she said. "I wanted to create dialogue between First Nations and non-Natives and give First Nations youth strong role models to identify with. I also wanted to see how they understand the problems they face and how they hope to find solutions, which happened to be in the woods, in nature and in tradition."

Leriche said that one of her main goals on set was to give her actors the freedom to work with the script as they adapted it into their language.

"I accepted that my actors had their own natural rhythm," she said. "I gave them the text a few days ahead of time and they were able to translate it into their language and their own words. They knew they could go away from the text and I wanted to give them the space to express themselves. There's a lot of First Nations culture that made it into the film organically."

The movie features Rykko Bellemare as Shawnouk, Jacques Newashish as Paul-Yves, Janis Ottawa as Anita (all three in second photo from top), Martin Dubreuil as Thomas Dugré, Kwena Bellemare-Boivin as Kwena (top/bottom)

Department of
Justice and Correctional Services

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CAVAC or crime victims assistance centre, have been created to help victims overcome the physical, psychological and social consequences of a crime, and to advocate on their behalf to help them obtain compensation for the harm suffered. If you are a victim or witness to a crime then there are two Cree CAVAC offices that have been established to serve you in the Cree Nation.

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Jacques Newashish plays Paul-Yves, a Manawan police officer in a relationship with Shawnouk's mother Anita

Bursting with Native talent, *Before the Streets* confronts stereotypes while also showing Aboriginal youth that it's possible to create films and produce art in their own languages.

Rykko Bellemare is a dancer, drummer, singer and manager of Northern Voice, a Wemotaci musical group that performs at powwows across Canada and has collaborated with A Tribe Called Red.

Bellemare's sister Kwena is a singer, dancer and member of Northern Voice who practices both traditional and contemporary art forms and acts in *La Brigade des Nations* and *Le Rhythme* on the Aboriginal People's Television Network.

Jacques Newashish, who plays Paul Yves, is a painter, sculptor and story teller who produced two short films of his own with Wapikoni mobile.

"When Atikamekw people see the film they say they feel well represented," noted Leriche. "The music, the rhythm, the language, it's all meant to be authentic."

Newashish agrees that the film is very accurate in its portrayal of life in the Atikamekw communities and said that Leriche did a great job managing the project and working with her cast, many of whom were new to acting.

"It was like I was a kid again," said Newashish. "I really enjoyed the experience, especially working in Atikamekw. Chloe did a great job directing us and helping us channel the emotions of different scenes."

"It's amazing that Chloe was able to translate that magic onto the screen," he added. "The film is really close to reality, it was shot in an Indigenous community with Indigenous actors. It gives a real picture of who we are as a people and what it's like to live in our communities. I'm proud to have played my role in our language and I'm happy to know that our language is still present and still alive."

Committed to creating a better understanding of Quebec's First Nations, Leriche believes her film can show non-Natives what life is like in Canada's Indigenous communities.

"I hope that the story touches people," she said. "I hope that people who are prejudiced against First Nations are able to see the culture in a different light. I'm excited to start talking about the positive side of things.

"The most important thing for me is that people in Quebec and in Canada have so much to learn about Indigenous peoples," she concluded. "How important nature is to them and the respect they have for it. The lifestyle and the social structure of First Nations, there's so much we can learn from that."

Before the Streets will be screening at select cinemas in Montreal, Longueuil, Laval, Quebec City, Sherbrooke and Trois Rivières. For more information: www.beforethestreets.com.

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Cracks in the stage of Aboriginal life

Judith Thompson's violent play peers into our country's vile underbelly

by Nigel Irwin
Photos by Joseph Michael

As Canada enjoys the upswing of Aboriginal interest, Toronto's Factory Theatre isn't forgetting the grittier aspects of Indigenous life. Where better to peer into the vile underbelly of this country than in the violent words of Judith Thompson's stage play, The Crackwalker?

The Crackwalker production is faithful to that rawness and in some ways even heightens the jarring subject matter by stripping the stage of all set pieces save for an illuminated painting installation and a few props.

We are left with costumed actors exchanging filthy, hostile and humorous dialogue. We watch as four characters hopelessly cling to one another, trying to pull themselves out of the hole of their lives, all the while simultaneously dragging each other down, deeper into the muck.

These characters seem to want to drag the audience down with them. At times the actors leave the stage and key action happens in the aisles and in front of the stage itself. At some points, the actors will yell to no one in particular and you have to wonder if it was meant for you.

Thompson directs her characters masterfully. Though the locations and physical contexts are decidedly abstract we never lose sight of where these characters are and where they are struggling to go. The entire experience was uncomfortable and completely in line with Factory's seasonal mandate; one felt naked watching it.

It can be disheartening to realize that plays like The Crackwalker, which premiered 36 years ago, are still relevant today. We shouldn't want to see plays with such heavy subject matter as physical and substance abuse, internalized racism and infanticide. We wish our plays wouldn't have to explore such dreadful realities. Yet something dark within us knows these stories are still worth telling simply because they are still part of our reality.

What's startling is that these characters aren't middle-America generalizations or some quasi-specific entities of rez life; in fact only two characters are Indigenous. These characters are Canadian born and bred, sharing speech patterns

From left to right: Greg Gale, Yolanda Bonnell, Stephen Joffe, Claire Armstrong

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Service de l'éducation des adultes Sabtuan

and cultural references those on the rez and off it can relate to. Thompson forced us to see the mud on our doorstep in 1979 and Factory is boldly reminding us once more, even at a time when Canada carefully manicures its multicultural, clear-and-clean image.

Appearing as the main protagonist Theresa, a mentally challenged Indigenous prostitute, is Ojibwe actress Yolanda Bonnell, who sees merit in exposing disturbing human behaviour.

"Where does it end?" Bonnell asks. "Does it end? How do you end it? [The Crackwalker] poses a lot of questions. Where does the healing begin? I think before we can open that up people still need voices."

Thompson based the character of Theresa on "a spirited young woman I worked with one summer in Kingston, under the auspices of the Ministry of Community and Social Services," she writes in the program. She laments that since the play was released she has become "profoundly offended by the notion that these characters are bottom feeders." She explains that people who do not find sympathy for these characters are unable to look at the world and themselves for what it really is.

Bonnell finds strength in Thompson's words.

"Judith has this great analogy of how the lower class is trying so hard to grow and people keep stepping on the cracks with the boots of society and squishing them down," Bonnell said. "That's where they like to keep the lower class people so there is no uprising. We have to be aware and stay awake and know what's happening in our society."

Still, Bonnell doesn't take lightly the complicated role she's been given to play.

"It is tough stuff but it's about getting your head in that space, trusting the words, trusting your scene partner and knowing that we're all there to take care of each other," she said. "We have a good shake-off ritual because it can get inside of you. You're putting your body through these emotions."

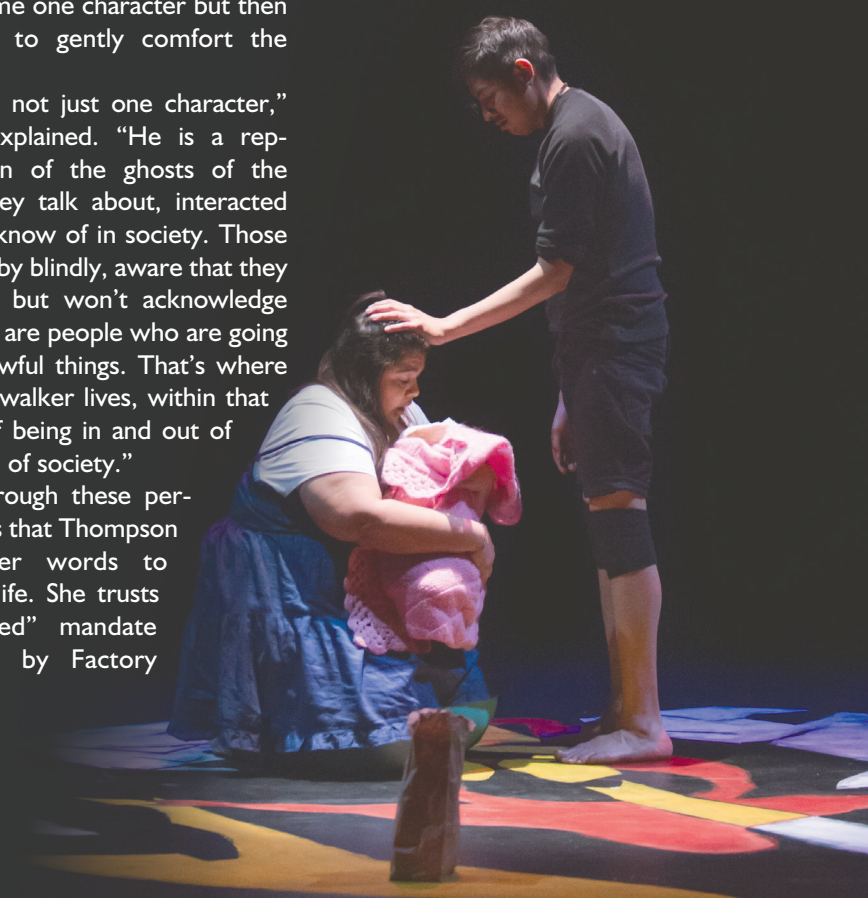
The emotions certainly run high and relentlessly hold you in a mixed state of misery and euphoria. The play follows the struggles of Theresa and her dysfunctional boyfriend Alan as they seek love with disastrous results. We are simultaneously given the relationship of Joe and Sandy who represent the hellish pull-and-tug of the abuser and the abused. Then we have a fourth character who appears to be the Crackwalker, a mirage of a person who weaves his way through scenes. He is a multi-purpose character, showing up to shame one character but then appearing to gently comfort the next.

"He's not just one character," Bonnell explained. "He is a representation of the ghosts of the people they talk about, interacted with and know of in society. Those who pass by blindly, aware that they are there but won't acknowledge that there are people who are going through awful things. That's where the Crackwalker lives, within that analogy of being in and out of the cracks of society."

It's through these performances that Thompson allows her words to come to life. She trusts the "naked" mandate set forth by Factory Theatre and the combination works. As an audience member, I didn't leave feeling particularly uplifted or empowered. However, I did feel appreciative of the fortunes and opportunity around me. This is something any other play might not have been able or willing to communicate. Bonnell prefers to see hope where others may not.

"I have felt the sting of internalized racism," she said. "When I got older I realized these things that people were telling me my whole life were not true at all. It's so easy to buy into it. My favourite thing about Theresa is her heart. Nothing really bothers her to the point where she would stop being who she is. That's really a lovely outlook."

The Crackwalker was performed March 22 to April 10 at Factory Theatre in Toronto.



Yolanda Bonnell as Theresa and
Waawaate Fobister as the Crackwalker

Mistissini hosts Aboriginal Science Fair

Winning student scientists to go on to national competition in Montreal

by Orlando Blacksmith

Photos by Richard Angeloro and Donny Nicholls

About 500 of Canada's top young scientists have a chance to win almost $1 million in awards, prizes and scholarships at the Canada-Wide Science Festival (CWSF) later this year. For Aboriginal students from Quebec, it all began with secondary students getting top honours at the 2016 Quebec Aboriginal Science Fair (QASF) held April 4-7 in Mistissini.

The 2016 science fair, organized by the Cree School Board and the Quebec Aboriginal Science and Engineering Association (QASEA), hosted 49 teams from across Quebec in the competition at the Mistissini Sports Complex. The QASEA is a non-profit organization, whose goal is to promote science and engineering among Aboriginal youth.

Awards were offered in five categories: Grade 5, Grade 6, Secondary 1, Secondary 2 & 3 and Secondary 4 & 5. The best team in the Secondary 4 & 5 category will also win a visit to a Université du Québec campus.

Secondary teams who achieved top honour at the Mistissini fair will represent the Aboriginal students of Quebec at the CWSF, where Canada's top young scientists will showcase their real-world solutions to some of the world's most important issues. The festival will take place May 18-20 in Montreal.

Cash prizes for the Mistissini science fair were awarded to the 1st, 2nd and 3rd place teams. In addition to the cash prizes for the top three teams, four awards of excellence were given to students that performed exceptionally well for Communication, Cultural Heritage, Environment and Health.

This year, the event hosted seven out of nine Cree communities from the James Bay region. Other Aboriginal teams came from Témiscaming, Long Point, Kahnawake, Puvirnituq, Salluit, Wemotaci and Manawan.

The Mistissini Cultural Department hosted a feast for attendees while the Mistissini Youth Council organized activities for visiting youth. The Cultural Department also arranged to have Elders on hand throughout the event to help out.

Winning secondary teams that will be competing at the Canada-Wide Science Festival met on the final day of the fair, April 7, with Marc Lalande, President and Treasurer of QASEA, and Martine Couture, Coordinator of the Aboriginal Quebec Autochtone Region.

"This event is so important for our youth," said Curran Jacobs, a schoolteacher in Kahnawake, who chaperoned for the fair. "It gives students something to strive for with their projects. It also allows them the opportunity to have their academic effort recognized and it's especially important for Indigenous youth to be a part of science initiatives because they are our future."

Happy Goose Break

Nation 514-272-3077 | www.nationnews.ca

Science fair ogranisers, particapants and attendees. One exhibit, seen bottom left, looked at the medicinal uses of skunk fat

G. C. C. E. I.

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Grand Council of the Crees (Eeyou Istchee)
Grand Conseil des Cris (Eeyou Istchee)

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Cree Nation Government
Gouvernement de la Nation Crie

C. N. G.

HAVE A SAFE AND ENJOYABLE GOOSE BREAK!

When everyday the sun shines a little longer and the weather feels a little warmer, it can only mean one thing for the people of Eeyou Istchee: Goose Break. A tradition that has been carried for generations, it is a favorite time for many and an opportunity to walk our lands, to gather with family and friends, to teach our young ones the ways of their ancestors, and to share our bounty with those who may be in need this season.

As safety has also always been an important part of the hunt, we encourage you to be cautious when travelling with your families to the land, setting your blinds, or surveying the thickness of ice. This is an exciting time of year for the young ones hoping to harvest their first goose. Teaching proper handling and storage of guns and ammunition should also be part of the knowledge shared with our new hunters.

We wish you all a safe and plentiful traditional break with your families and friends. May you find peace and replenishment in what the land has to offer.

Dr. Matthew Coon Come
Grand Chief

Rodney Mark
Deputy Grand Chief

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Last Minute Finish

Oujé-Bougoumou snowmobile challenge was challenging to organize

by Orlando Blacksmith

Photos by Vanessa G. Sharl (unless otherwise noted)

Planned only four days before the event, the March 26 Oujé-Bougoumou snowmobile challenge proved anything is possible if the community and its people want it enough. Despite the short lead time, the challenge offered $8,000 in cash prizes in three categories, and attracted 28 racers.

"It was hard to find the proper funding," explained Walter Capassisit, an event organizer. "We kept asking for funding, but it wasn't until March 22 that we finally got it."

Despite the delay, co-organizer Jeremy Capassisit (Walter's son) said the event was a success.

"There was a great turnout," said Jeremy Capassisit. "We didn't expect that many racers and spectators. We were very pleased at the outcome, especially since people kept encouraging me to organize the event 'for the community.' So I gave it a shot. I asked my dad to help and we were able to pull it off. It was the fans, the racers and the people of Oujé who made it all possible."

The father-son duo organized everything with the help of a third person, Walter Bosum.

The Oujé-Bougoumou sports lodge drew a crowd of nearly 200 to watch the races. Events were split into three categories – semi-pro/sports, beginner and women. With 12 participants in the semi-pro/sport and beginner categories and seven in the women's category, it was a level of participation that no one expected.

"I didn't think many people would show up, but they did," said Walter Capassisit. "We had a lot of fun. So if we can, we'll definitely do it again next year."

The participants in the semi-pro/sports category did five laps on the 42-kilometre track (210 km). The four prizewinners were: Sebastien Neeposh ($2,500), Dale Blacksmith ($1,500), Brian Coonishish ($500) and Bertie-John Georgekish ($250).

Those in the beginners category did two laps (84 km). The category had four winners: Lindros Spencer ($1,000), Jayden Shecapio-Blacksmith ($500), Johnny Coonishish ($250) and Shawn Matoush ($200).

And finally, the women's category also did two laps and boasted four winners: Lindsay Spencer ($1,000), Dorianne Bosum ($500), Daleanna Bobbish ($250) and Shania Mianscum ($200).

The event was good for the people and community of Oujé, according to spectator Vanessa G. Sharl. "It brings a lot of people together," she said. "You see many new faces at these events. It was great, exciting and awesome. There was an adrenaline rush just from following the racers around."

Top & bottom photos by Charlene Cap

Lost Pilgrim

by Ndiamon
Photos by Ndiamon or CC0

I'm not a religious man. Nor do I consider myself lost in the religious or spiritual sense. It is ironic, therefore, that I found myself lost on the road at a revered Catholic pilgrimage site on an Easter Sunday. I was on my way back from Italy from another city where the faithful flock to: Turin, the home of the purported burial shroud of Jesus Christ. Heading for Montenegro, I took a wrong turn. The road-sign up ahead read: turn left for Medjugorje, so I veered left.

Medjugorje is a small town in Bosnia and Herzegovina near Mostar by the Neretva River. Back in 1981 when this part of the world was still part of the communist and officially atheist country of Yugoslavia, six children claimed that Mary, the mother of Jesus of Nazareth and the son of God, appeared before them on a high mountain above the town bearing a message.

The message was that one should pray. Pray for the innocent. Pray for world peace. And then, the one true god would be sure to deliver, basically.

Less than a decade later, this part of Europe saw war at its most intense since the Second World War. Brutality and hatred reigned. In Trebinje, Bosnia, a Serb teenager tried to protect his Muslim friend from being beaten by drunken soldiers and was himself beaten to death. Now there are streets in the former Yugoslav republics that carry his name and honour.

There are caves in the hills and mountains here filled with the hidden dead, buried in concrete. Prayers are sung for them to this day. Perhaps if I had lingered in these places, in their cafes, bars and restaurants, I would have been able to study their expressions and experienced the pain they felt. You can see this guilt in these Balkans. You only have to look deep into their eyes. Something or someone died there. Prayers come answered and many others are cast by the wayside like the trash that's everywhere.

Mary allegedly appeared to these same innocents, now adults, every year to repeat the same message. But she has withheld a secret. The six witnesses, who still live in the town and surrounding villages, are probably as baffled and curious as we are as to what the secret message is.

The town – a large village really – is filled with hotels, cheap motels and rooms (The Grace Hotel, The Rosary, Pansion Glory) to rent for the thousands of the faithful who travel here to witness the supernatural. The sun spinning in its sky, its colours shifting, true believers filled with ecstasy, seeing and hearing what the others don't and can't. A miracle.

The main street leading to a church is filled with shops offering pricey souvenirs bearing the images of the Virgin

Left to right: Catholic church in Turin, Mosque in Bosnia and Herzegovina, bridge and mosque in Mostar, Images of Mary from Medjugorje

and her son the carpenter. Interestingly, there are no graven images of the Roman Pope here. The Church has not yet officially sanctioned this pilgrimage site. Oh, to be a priest!

The road, even more worse for wear than the James Bay Highway, is litter strewn and overridden by tourist busses and private cars bearing license plates from across Catholic Europe. I walked into the main church, not to petition the Lord with prayer, but to fetch a brochure about the town, but they were only available in Serbo-Croatian. A young woman entered the sanctuary as I was walking out. She fell to her knees and bowed her head. There was a look of intense sadness in her face. Outside in the courtyard a group of women bowed, and whispered to a statue of the Virgin and placed coins in a bin.

The images of Mary and the Son, here, are blue-eyed and white. The witnesses to the apparitions of Mary were asked to describe her appearance. They swore under oath she was blessed with the bluest of eyes, with skin as white as snow and a brown mane. Certainly European, and definitely not Middle Eastern and dusky.

I first heard of Medjugorje from a drinking buddy who had found religion after a traumatic breakup. I laughed at his ridiculous beliefs. He told me of Fatima in Portugal, Lourdes in France and Marmora near Belleville, Ontario. Those obscure villages where people who've been to Paradise chose to visit and deliver words from the beyond. I went with a friend of mine in his borrowed Mercedes with warmed seats to document one of these apparitions for Hour, the now defunct weekly Montreal newspaper.

There must have been nearly 200 of the faithful who came from near and far to hear the latest news from the Virgin Mary. The one who didn't appear, in my eyes, was Mary herself. Happily, our friend claimed to have seen God's eyes in that evening's sunset and had a photograph as proof – lucky him.

Heading out of Medjugorje, once I found my way, I saw aged, moss-covered and abandoned Muslim burial grounds with not a minaret in sight. The recent war reduced the mosques that once towered here alongside Christian spires to rubble.

Still, some things never change. Nearby, in the beautiful town of Stolac close to the Montenegrin/Bosnian border, a church and a mosque stand side by side, unwavering, without the scars of war.

Religion is big business. There is much money to be made from it. If you're a believer you can actually buy and, should you wish, die your way into heaven. Selah.

Avis public

Office national de l'énergie

National Energy Board

Avis de demande de participation à l'audience de l'Office national de l'énergie
Projet Énergie Est – Oléoduc Énergie Est Ltée

L'Office national de l'énergie a reçu une demande de la société Oléoduc Énergie Est Ltée (OEEL), sollicitant les autorisations nécessaires pour construire et exploiter le projet Énergie Est, un réseau pipelinier de 4 500 km destiné au transport de pétrole brut depuis des points de réception en Alberta et en Saskatchewan jusqu'à des points de livraison au Québec et au Nouveau-Brunswick. Ce projet prévoit la construction de nouvelles installations pétrolières ainsi que la cession d'installations gazières existantes, de TransCanada PipeLines Limited (TransCanada) à OEEL, en vue de leur conversion au transport pétrolier (la Demande). La Demande d'OEEL et une description du projet Énergie Est se trouvent dans le site Web de l'Office, à l'adresse www.neb-one.gc.ca.

Les modifications déposées par OEEL le 17 décembre 2015 comprennent le retrait du terminal portuaire et de réservoirs à Cacouna, les changements apportés au tracé pipelinier, à l'emplacement des installations au Québec et à l'installation de stockage au Nouveau-Brunswick, et concernent l'entente conclue avec trois distributeurs locaux dans l'Est du Canada.

L'Office lance un processus de demande de participation supplémentaire qui vise les personnes susceptibles d'être directement touchées par les modifications, ou pouvant posséder des renseignements pertinents ou une expertise appropriée dans le contexte des modifications.

Participation à l'audience

Ceux et celles qui ont déjà fait une demande de participation n'ont pas besoin d'en soumettre une autre. La demande de participation originale reste valide et sera examinée par l'Office.

Ceux et celles qui désirent participer à l'audience relative au projet Énergie Est doivent en faire la demande à l'aide du formulaire prévu à cette fin. Ils doivent décrire clairement leurs intérêts en rapport avec les points figurant sur la liste des questions. Ils doivent également expliquer comment ils sont directement touchés ou en quoi l'information pertinente ou l'expertise appropriée est pertinente. La liste révisée des questions portant sur le projet Énergie Est se trouve sur le site Web de l'Office. Les personnes ou groupes qui démontrent, à la satisfaction de l'Office, qu'ils sont directement touchées par le projet seront autorisés à participer à l'audience, et ceux qui possèdent des renseignements pertinents ou une expertise appropriée pourraient l'être.

L'Office encourage la collaboration ou le regroupement des personnes qui ont des intérêts semblables ou qui présenteront une preuve similaire. Les groupes sont priés de remplir un seul formulaire de demande de participation en précisant le nom des personnes qui prendront la parole en leur nom.

Le formulaire en ligne de demande de participation sera accessible sur le site Web de l'Office pendant trois semaines, soit du **30 mars au 20 avril 2016. La date limite pour soumettre une demande de participation est le 20 avril 2016 à midi, heure des Rocheuses.** Il importe de respecter toutes les dates limites indiquées.

Pour accéder au formulaire de demande de participation, sélectionnez Projet Énergie Est à partir du menu de liens rapides, du côté gauche de la page principale du site Web de l'Office. Un lien vers la demande de participation figurera dans le menu du centre de la page Web du projet Énergie Est.

Équipe de conseillers en processus

L'équipe de conseillers en processus de l'Office donnera des renseignements généraux et fera un survol étape par étape du processus de demande de participation supplémentaire, au moyen de séances technicisées (en ligne). Le formulaire de demande de participation et le calendrier des séances d'information, de même que les renseignements sur le processus d'audience de l'Office et l'aide financière aux participants, sont disponibles à l'adresse www.neb-one.gc.ca.

Si vous avez des questions sur le processus ou si vous avez besoin d'aide pour accéder au site Web ou au formulaire de demande de participation, adressez-vous à l'équipe de conseillers en processus Énergie Est :

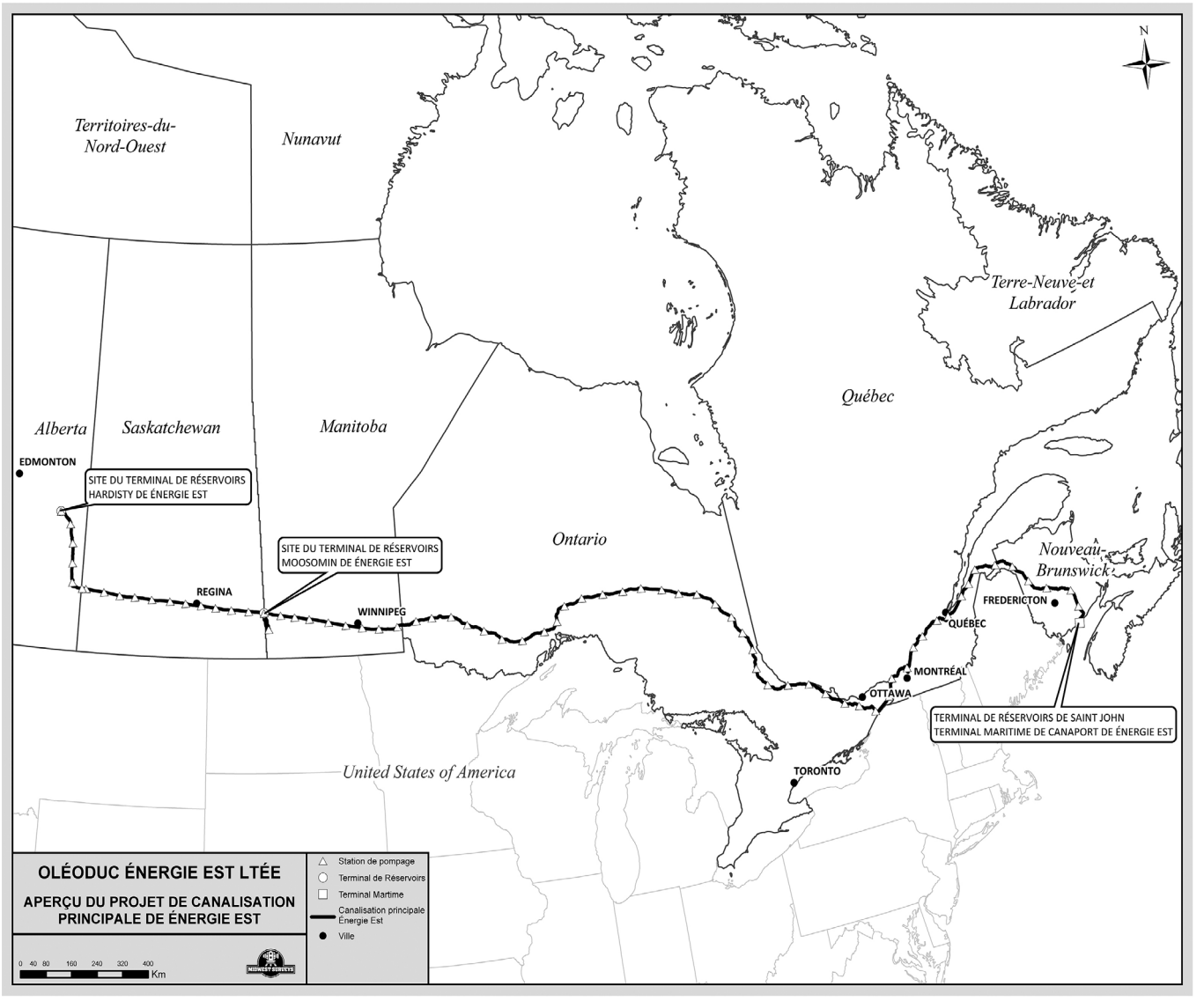
Courriel : EnergieEst.Aide@neb-one.gc.ca
Téléphone : 403-292-4800
Numéro sans frais : 1-800-899-1265

Canada

Avis public

Office national de l'énergie

National Energy Board



Canada

Niikaan 2.0

Oujé-Bougoumou's innovative Niikaan Project uses new technology to keep kids in school

by Joshua Grant
Photos courtesy of Minority Media and the Cree School Board

When Serge Béliveau was younger he had such a hard time staying interested in school that if it wasn't for school sports he probably would have dropped out. "School just didn't do it for me," he said. "Sitting all day was just so boring it was killing me."

Since joining the Cree School Board last year, one of Béliveau's goals has been to address absenteeism and high dropout rates in Eeyou Istchee with concentration programs in the arts, science and sports.

The Niikaan Project is a three-year video game and multimedia concentration program developed for high school students by Montreal video game producers Minority Media in collaboration with the CSB. Launched at the Waapihtiiwewan School in Oujé-Bougoumou, the project offers instruction in video game production including art, graphic design, sound and film.

CSB Director Serge Béliveau

"We need to allow students to find their way and to really find what drives them," said Béliveau. "We want to keep our students in the classroom and prevent them from dropping out of school. Concentration programs are good hooks for the students to want to be in school – something to get up and be passionate about other than just regular academics."

Béliveau and Minority Media wanted to develop a process that makes sense to modern Cree youth. "They use technology – iPads, smartphones – it's close to our students' world so it's a medium to get excited about learning and have fun at the same time," he said.

With the Niikaan Project, students have the opportunity to learn how to design a video game of their own in the final year. Béliveau hopes the program will equip students with transferable skills that

Librarian Ashley Dunne

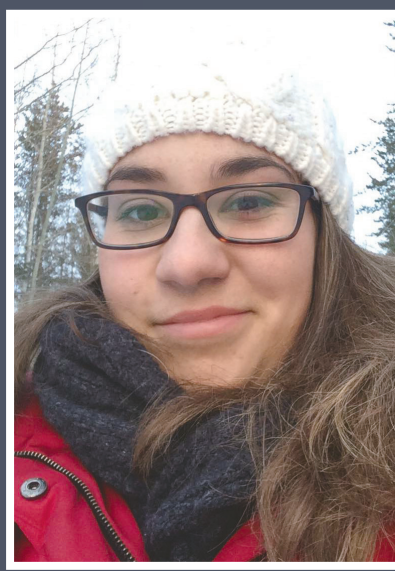
Bougoumou to do it. The students are spending a lot of time with computers. Not just going online to YouTube but learning how a computer works."

Boisvert says the program is a hit with students. "They're excited to come to class. They're focused on their work and they'll ask questions about things that we haven't even gone over yet, like 'What if I want to add special effects?'"

Both Dunne and Boisvert say Niikaan could open new doors for its students by instilling confidence and changing their perspective on life and their personal abilities.

"This is a program that gets a lot more kids creating content," Dunne said. "It's good for them because they can find a fun profession that allows them to stay in their community and strengthen their community."

Added Boisvert, "From an art teacher's perspective I also see that they're more creative. There's this bubbling in the air now that the course exists. The younger kids are looking forward to when they get to do the program in Secondary 3."



Art teacher Catherine Boisvert

Beliveau says that the school board is already looking at financing to expand the Niikaan Project next year.

"We've already heard other schools mentioning they'd like to have a concentration," he affirmed. "We can't name anyone yet but we would definitely like to have another community involved."

Ultimately, the program aims to encourage students to go further in their studies by appealing to their interests.

"I hope that concentration programs will help retain students, not only in class but in school," he said. "When you show up more often, chances are that you will stay in school for the long run. Our role and our purpose is to graduate students."

N PROJECT

will help them find a job or even set up their own production company.

Art teacher Catherine Boisvert and librarian Ashley Dunne are the two Cree School Board staff directly involved in the implementation of Niikaan's pilot project at Waapihtiiwewan School.

"You can learn a lot from [video games]," said Dunne. "Games teach creative problem solving and they tell a story. It's more interactive and it forces you to think creatively so it's very engaging."

The fact that students can work remotely keeps them involved outside the classroom, she added. "We're starting to show them that you can make a career from this and you don't have to leave Oujé-

Three Cree Youth attended the YES2015, in Richmond, BC from December 1st to 3rd 2015

By Rachel Etapp, Business Development Liaison, Creeco

EEG/CFDC Inc.
WE HELP DREAMS TAKE FLIGHT
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ESSAY CONTEST YES 2015

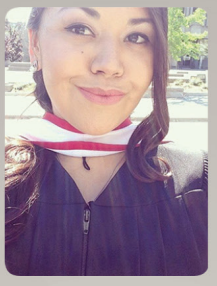
One of our initiatives this past year to encourage the entrepreneurial spirit amongst our Cree Nation was collaborating with Eeyou Economic Group/CFDC Inc. and Air Creebec in sponsoring Cree youth to attend the Young Entrepreneurs Symposium ("YES") in Richmond, BC held on December 1, 2 & 3, 2015. We saw this as a great opportunity for Cree Youth to experience entrepreneurship!

The YES2015 is an annual event where approximately 200 aboriginal entrepreneurs or entrepreneurs to-be- between the ages of 19 to 30 meet with business people and other Role Models over a three day period to learn new skills and knowledge about starting or running a business.

We held an essay contest using this simulation: If you were given $50,000 to start a business, which business would you start and why? They also had to answer the 5 W's (Who, What, Where, When & Why). We received nearly 20 essays and all entries were inspirational.

The selected candidates of our contest were Ms. Allison Coon-Come, Ms. Desiree Petawabano and Mr. William Chakapash.

The essay of Allison Coon-Come, a 20-year-old filmmaker from Mistissini was on establishing her own Film production company in her home community. She would like to make films about variety of subjects, from capturing Cree traditional ways such as trapping, hunting, fishing and language preserving videos.



Desiree Petawabano, 27-year-old registered nurse from Mistissini when asked if she would recommend this trip to the youth she said "YES! YES! YES! It is one of those life-changing events. There were also moments during the symposium where we as youth also associated with those difficult life challenges that were shared from the speakers". " I walked out of that symposium so positive, truly inspired and I would love to see Eeyou Istchee host one of their own annual youth entrepreneur symposiums!".

William Chakapash, a 27 year old, entrepreneurial individual from Chisasibi, hopes to one day open "William's Villas". He said, "I thought the conference was amazing for the work ethic within groups and teammates, also provides techniques for individuals who lack motivation. This is good for motivating youth entrepreneurs or youth who want to become successful businessmen and women." In conclusion he mentions "Having listened to the presentations and working with some of them, I will also overcome adversity and continue until my dream of becoming a successful business person is realized."

We wish the contest winners all the best and all other the other candidates who submitted their essays. The submissions were very inspirational and keep up the spirit of entrepreneurship. With passion, hard work and commitment dreams are realized!

Many thanks to Eeyou Economic Group/CFDC Inc, Air Creebec for sponsoring the delegates flights from their home communities to Montreal, and also to the CREECO team.

Visit us at www.creeco.ca www.eeyoueconomicgroup.ca

On behalf of the Board of Directors of the Board of Compensation, Creeco and staff, we wish you all a blessed time out on the land with your family and friends this Goose Break season!

Have a safe and enjoyable Goose Break.

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Jack R. Blacksmith, Chairman/President

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A LONG-CRAFTED LOVE

Harvey Blackned's passion for tamarack making

by Akiva Levitas

Tamarack birds are a beautiful symbol. Thanks to skilled craftsmanship, a bundle of sticks can be turned into something that is both useful and a work of art. In some cases, it is also a symbol of perseverance.

In Harvey Blackned's case, his passion for tamarack making began when his father taught him the craft at the age of 15. Over the years, his passion grew and he eventually became a teacher in the art of making tamarack geese. When tragedy struck last November, leaving Blackned devastated by the loss of his wife Shelly-Ann Stephen, the mother of his seven children, the birds took a back seat.

Although Christmas wasn't the same, the Blackned family was given a fresh start when their community of Waskaganish pulled together and renovated their home. Volunteers banded together to help brighten up an otherwise sombre Christmas. One of the changes made to the house was the addition of a workshop so that Blackned would have a place to continue his craft.

As a longtime member of the Cree Native Arts and Crafts Association (CNACA), Blackned frequently traveled with his wife to events all over Canada to showcase their creations. For a time after her passing, Blackned considered giving up his passion for the craft. But there was one memory that helped him decide what to do.

"Before she was my wife, she was my girlfriend," Blackned said. "She did not know I was making tamaracks. After we had our first child, she noticed me making tamaracks. She loved them and told me not to stop."

It was this memory that encouraged Blackned to teach a course on behalf of CNACA at the Aanischaaukamikw Cree Cultural Institute in Oujé-Bougoumou. Crees from throughout Eeyou Istchee were invited to participate. Ten students spent two weeks (March 7-18) with Blackned learning the step-

Tim Whiskychan points out Tamarack geese

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by-step process of creating and perfecting a tamarack bird.

"On our first day we didn't do anything, we just talked," Blackned said. "It was hard for me, but I'm happy I spent those two weeks in Oujé."

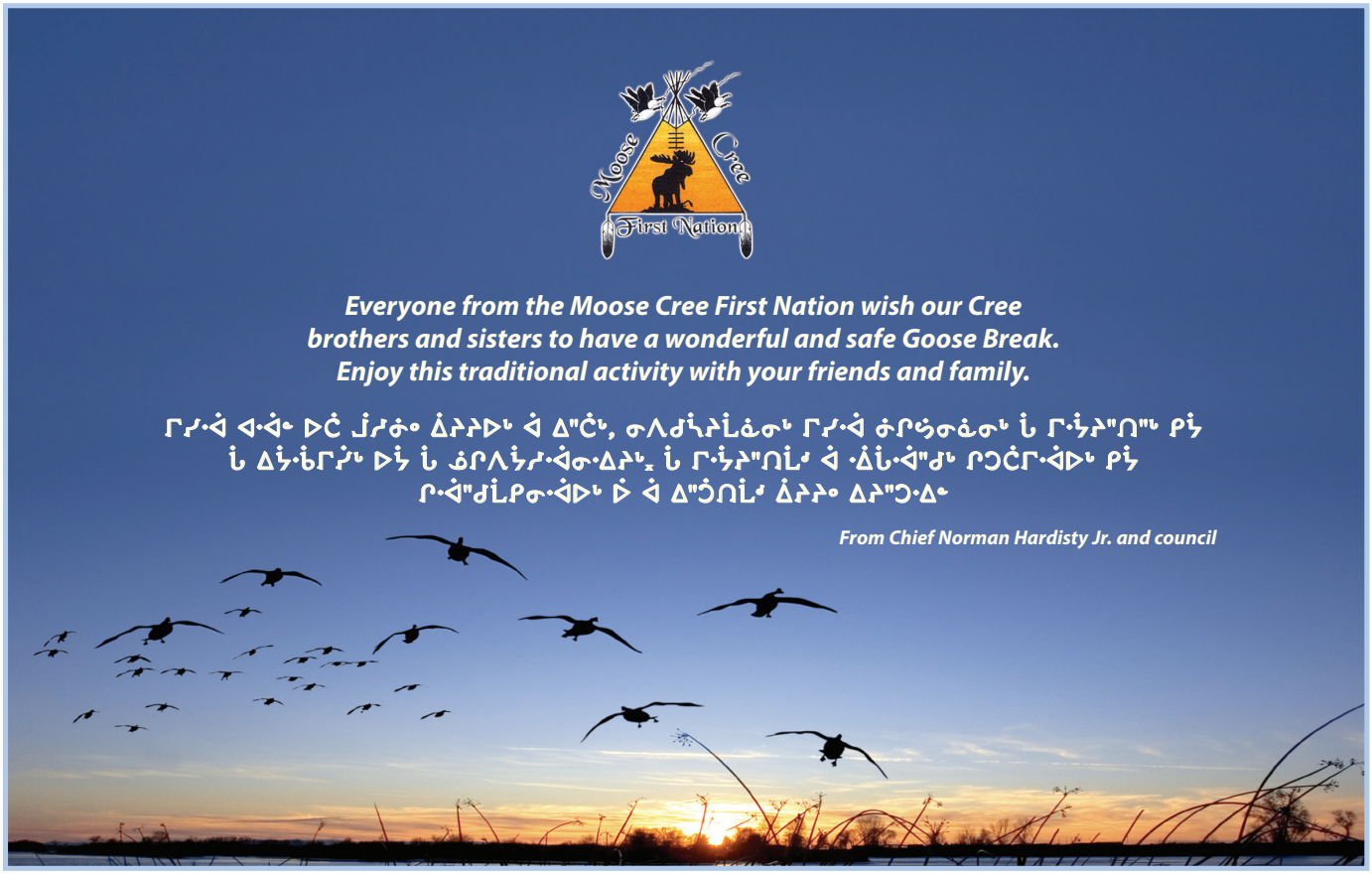
Being somewhat rusty, Blackned described how he started to improve the more he made. It allowed him to get back into his groove while his students were able to see that with practice their tamaracks will begin to look better.

The talent and the progression of his students amazed Blackned. To celebrate, a dinner was held to congratulate them on their last day for taking the course seriously and their perseverance in acquiring a new skill.

"They asked me to pick one top student and one most improved student," Blackned said. "All of them were best students and all of them improved the most, so it was tough to pick just two."

Moving forward, Blackned says his passion for tamarack will continue. Despite his loss, the memory of his late wife helped push him to never turn his back on his passion.

Harvey's class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First Nation
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Alternative Suspension

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Spring Goose Hunt Special

by Will Nicholls

It's that time of year again – when the geese return to Eeyou Istchee and Crees head to the bush to welcome them back. There's the snow goose or wavies, the black brant, the long- and short-neck Canada goose heading our way. Of them all, my favourite is the Canada goose – and I'm not the first to feel that way. Way back in 1665, King Charles II introduced these North American birds to Britain. Not surprisingly, many Brits now consider them a nuisance, not unlike southern citified Canadians who no longer hunt them.

This, of course, means many Crees now head south to help farmers with their goose problems. Golfers are getting more exercise fleeing angry geese on some southern courses. I'm surprised no Cree golfer has yet to use his driver to solve the problem. "Here goosey, goosey," and you've added supper to a great day on the links.

So I promised some goose hunt recipes and here are a few ideas. And yes, the preferred method is the spinning goose with a pan to catch the dripping. Though many keep the dripping for dipping, there are other uses for them. French fries cooked in goose oil are amazing. Adding the oil to mashed potatoes is healthier and tastier than butter. When I do it this way, I tend to add a little Cayenne pepper and garlic (pressed is great, but you can substitute garlic powder or garlic salt) to the mashed potatoes.

Smoked Goose

I've noticed more Crees are using smokers so I thought I would include this method. This is for a goose of 6-7 pounds. Use hickory chips in the smoker and for electric smokers, you must first moisten the hickory chips. Place lid on smoker and let it smoke 6-7 hours. If you want to cut down on the time then toss it into the oven until done (internal temperature taken on the thigh should be 165°).

BBQ Snow Goose

This one is for all you coastal boys who razz me about doing just the Canada Goose recipes because us poor inlanders don't see many wavies.

- Snow goose breasts
- Salt
- Water
- Mrs. Dash original seasoning
- Molasses
- Soy sauce
- ½ tsp cayenne pepper, optional
- 2 tsp minced garlic, optional
- Bacon

In a large bowl or pot, dissolve 2 tbsp salt in 2 quarts of water.

Add the breast and knead with your hands. This helps remove blood, feathers and shot. Drain and rinse under cold water. Repeat the salt soak several times. Rinse with cold water and pat dry. Remove any remaining skin, fat and shot. Cut the breast into 3 pieces across the grain. Tenderize with a tenderizing mallet or a fork. Flip and repeat.

Sprinkle Mrs. Dash liberally on both sides of the meat. Place in a large Ziploc bag. Drizzle on some molasses or honey and knead. Pour enough soy sauce into the bag to cover the meat. Add the cayenne and garlic, if desired.

Seal bag and place in fridge overnight. Whenever someone goes to the fridge, knead the bag. One hour before cooking, remove the meat and rinse lightly under cold water. Wrap a piece of bacon around the meat and secure with toothpicks. If you want the meat well done, cook for 5-10 minutes before adding bacon. Fire up the BBQ and grill over medium heat until the bacon is done.

Wild Goose

You can use this recipe for any wild goose as it works with them all.

- 1 wild goose, (6-8 lbs) giblets reserved
- Garlic salt, to taste
- Paprika, to taste
- 1 carrot, chopped
- 1½ celery ribs, chopped
- 1¼ tsp salt
- 1 onion, chopped
- 4 tbsps flour
- 1 cup sour cream
- 4 ounces canned mushrooms

Wipe goose as dry as possible inside and out with paper towels. Season with garlic salt and paprika. Put on a rack in a shallow baking pan and roast, uncovered, at 325°F for 1 hour, or until goose is browned and fat is rendered. Pour off liquid fat, reserving 3 tbsps.

Meanwhile, simmer goose giblets, neck and wing tips in water to cover with carrot, celery, and 1 tsp salt. In reserved 3 tbsps of goose fat cook the onion soft and yellow; stir in 2 tbsps of the flour, then blend in liquid from the giblets. If necessary, add water to make 1 cup.

Stir remaining 2 tbsps flour into sour cream and then blend into gravy; season with remaining salt, or to taste. Put goose back in roaster and pour gravy and mushrooms over it. Cover roaster and roast for another 2 hours. This recipe yields 6 to 8 servings.

Other goose tips

Fill cavity with your favourite stuffing. You might want to experiment with a potato/bread mixture. Just add summer savoury and sage along with onions sautéed in butter.

Brush the goose to be roasted with a mixture of olive oil and butter, and then season with salt and ground pepper. Options include a mixture of garlic and onion powder. Feel free to try out something new and surprise your families and friends taste buds.

Bannock

Yes, we've all added raisins to bannock but there is so much more you can do. Try adding cinnamon for a festive taste. Garlic powder will make bannock a welcome addition to your homemade moose meat spaghetti. Some suggestions have included onion powder, blueberries, cranberries and more (onion powder doesn't go with the berries)

- 3 cups all-purpose flour (or whole wheat flour)
- 1 tbsp baking powder
- 1 tbsp sugar
- ½ tsp salt
- ½ cup margarine (or butter or shortening)
- ¾-1cup milk (or water)

Mix flour, baking powder, sugar and salt. Work in the margarine using hands until you make a nice crumble. If you have Olivina margarine in your area, I find this makes for the best bannock. Gradually mix in enough milk to make soft but not sticky. Knead. Shape into a ball, place on a greased baking sheet, and then flatten into a circle about 1 inch thick. Bake at 425°F (220°C) for 25 minutes or until lightly browned.

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Hospitality for Hospital

I heard about one Cree Elder from Waswanipi being transferred from Chibougamau Hospital to Lebel-sur-Quevillon Hospital by her family. My 93-year-old Mother, Eva Grant Ottereyes, is at the Chibougamau Hospital now and is being treated rudely.

Now let us not run away from the hospital's problem(s) and have health professionals from Nemaska, Mistissini and Oujé-Bougoumou help the director and staff of Chibougamau Hospital.

Fix this problem in a kind and good way. Let us not wait until we are old and sick and be mistreated. Let us do something about it now.

Johnny A. Grant

Cree Elder

Waswanipi

Corrections

In the last issue of *the Nation*, dancer Jeffrey Papatie was incorrectly identified as Raymond Papatie in a photo taken at the Gabriel Commanda March in Val-d'Or.

There was also some confusion surrounding our story on John Clarence Kawapit's healing journey. Due to soft snow and a knee injury John was unable to make it to Salluit this winter. His path took him from Whapmagoostui to Kuujjuaraapik, Umiujaq, Inukjuak, Puvirnituq, Akulivik and, finally, Ivujivik.

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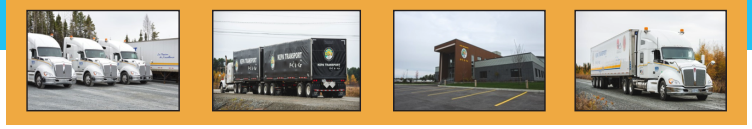

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You Are What You Eat

I've never followed what is considered to be a good diet. I love starchy meals, fatty snacks, sugary pop, creamy sauces, salty treats and fried food. As a child in Attawapiskat, it was common for my mom to make us large suppers of wild meat accompanied by potatoes or white rice. Vegetables were hard to find, pricey and our culture had never warmed up to them. When it came to snacks, my siblings and I would sneak into the kitchen to grab a slice or two of white bread and cover it with butter or sometimes with pure white lard. With so many mouths to feed, mom and dad could never keep a loaf of bread around the house for long.

My parents did the best they could to feed us but the cost to purchase healthy foods was very high because they had to be flown into Attawapiskat. As a people we'd never been exposed to vegetables and most fruits so they were more or less alien. We had at one point a traditional diet of moose, geese and fish, but all that changed when my people had to move to permanent reserve settlements. At that time we were also introduced to alcohol, recreational smoking and modern foods.

When I was young, every Friday was reserved for a feast of fresh fried fish that my Uncle Leo sold to us. He was one of the last traditional fishermen in Attawapiskat. I recall that Catholic tradition as mom always fried up a gigantic tray of fresh battered trout.

To stay warm in freezing temperatures during the winter everyone ate more fatty, sugary and rich foods. This is still common up north. As I grew older, I watched the toll that unhealthy eating, smoking and alcohol took on my family members and neighbours. When I was young I could afford to eat like a food junkie, and I smoked and drank. Eventually, I observed that all of the older people began suffering from heart disease, cancer and diabetes. The Elders, my parents and my teachers cautioned us about eating poorly, smoking and drinking, but it went in one ear and out the other. Thankfully, with some education and added health services in the community, we became more aware of the importance of diet and exercise.

When I left the James Bay coast to live in the non-Native world my bad eating habits followed. Now I had 24-hour access to inexpensive fast foods of all types. I was in junk-food heaven. For years I was addicted to this lifestyle. I did manage to quit smoking and dealt with my alcoholism. I decided those challenges were enough to handle for the time being.

I hate to say it but I am showing signs of age. My body does not seem to react as it once did. Physical work seems to require great effort and I have been suffering muscle injuries more often during vigorous activity. My metabolism has changed drastically and I am aware of the damage an unhealthy diet had on me.

For the past few years, I've tried to live a healthier lifestyle by watching my diet and exercising, but it's been difficult to stick to my goals. I have heard enough sad stories of how bad habits over a lifetime have affected people near and dear to me. Recently, I have made more of an effort to cut down on meat, eat mostly raw vegetables, drink more water and cut out sugary and fatty foods. Thanks to encouragement from my friend Juanita Luke from Mattagami First Nation I am getting serious about eating well. She suggested a great book, *How Not To Die*, by Dr. Michael Greger. He has dedicated his life to promoting healthy eating as a means to avoid disease, live longer and even reverse serious illness. Check out his website at nutritionfacts.org

I am also applying my knowledge and skills I learned from Alcoholics Anonymous to help me on my journey to better eating. I try not to force myself to look too far ahead or take on too much at one time.

To young people I suggest learning as much as possible about healthy diets, staying fit, the danger of drugs and alcohol, and how devastating smoking can be. If you figure some of this out now, you won't be having terrible health problems when you are in your 40s, 50s and 60s. You are what you eat really does ring true.

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